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Rev. Mr. Kincaid Talks Of Ruskin.

"THE ETHICS OF LABOR"

A Message in Regard to Work—What Other Pastors Said In Sermons.

Rev. Wm. M. Kincaid preached last evening at the Central Union church a striking sermon on "John Ruskin; the man and his message." He said in part: "Ruskin lays down, first of all, the absolute duty of honest work, and of work which, as far as possible, absorbs the full interest, and arouses the inventive faculty of the worker. The great evil of modern civilization is 'not that men are ill fed, but that they have no pleasure in the work by which they earn their bread, and therefore look to wealth as the only means of pleasure.' But why has the workman no pleasure in his work? Partly because we have destroyed the possibility of pleasure by what we call division of labor, and so rendered the exercise of thought and intelligence unnecessary. It is not truly speaking, the labor which is divided, but the men; divided into mere segments of men—broken into small crumbs and fragments of life; so that all the intelligence that is left in a man is not enough to make a pin, or a nail, but is exhausted in making the point of a pin or the head of a nail."

He then gives his standard of wages in three great self-evident and imperative principles. First, "men should be paid for the actual work done;" second, "a man should in justice be paid for difficult or dangerous work proportionately more than for easy and safe work, supposing the other conditions of the work to be similar;" and third, "if a man does a given quantity of work for me, I am bound in justice to do, or to procure to be done, a precisely equal quantity of work for him." The worker in the factory, or on the railroad, or plantation, according to Ruskin, is not "a mere hand," but a man, and it is the bounden duty of his employer to see that he has a fair share of food and comfort, and a reasonable opportunity of attending to the wants of his mind, and the culture of his soul. His claim is not, and never can be, settled adequately for any award of money; his employer is also responsible for the nature of his life. If the individual employer be too callous or indifferent to attend to these responsibilities, then it is the business of the state to step in and force him to an immediate attention to his duties. Indeed, in all matters pertaining to trade, Ruskin advocates what we understand as state-socialism.

The one necessary principle for all honorable and efficient trade he declares to be co-operation. First of all, between the employer and the employed, each honestly working to serve the public by the production of the best possible article; and then between nations, each separate state producing what it can produce best, for the general international good. Under such a system it will be seen that no large fortunes could be made; but it would be equally true that nine-tenths of the want and misery of our modern civilization would disappear; the other tenth being caused by vice and improvidence.

Ruskin raises the question, How are large fortunes made, and by what methods, under the existing system? He replies that such fortunes are the prizes of commerce can be made only in one of three ways. First, By obtaining command over the labor of multitudes of men, and taxing it for our own profit. Second, By treasure-trove, as of mines, and useful agricultural products—in circumstances that put him under our exclusive control. Third, By speculation—commercial gambling. He calls these by the scathing title "The nature of theft by unjust profits."

His remedy for the first kind of theft is co-operation; for the second, the nationalization of mines, and of the treasures of the earth generally, as the property of the state to be administered for the good of all. Of the third form of theft—gambling—his words are stern and incisive.

The gospel of plain living and high thinking, he declares to be a possible gospel, within the reach of all. The true advancement of men must begin in the heart and conscience, and it is because we have given in wealth, but not in character, that we have side by side, the prodigality of the rich and the want of the poor; and having regard to the first alone, persuade ourselves that we are living in an age of unexampled prosperity, and are blind to the realities of unexampled corruption and materialism.

No teacher of our generation has uttered truths more pregnant, or set loftier ideal before the English-speaking race.

Much of the social movement of the day is the direct fruit of his teaching. But all his other claims are insignificant beside his supreme claim as a great religious teacher. Religion, after all, was the keynote and inspiration of all his work, and his final message may be given in his own words. "All the world is but as one vast orphanage, so long as its children know not God their Father; and all wisdom and knowledge are only more bewildering darkness, so long as you have not taught them the fear of the Lord."

It was this religious passion that drew from George Eliot the testimony, "He teaches with the inspiration of a Hebrew prophet."

Christian Church.
At the Christian Church the pastor, Rev. J. C. Hay, drew practical lessons

from the experiences of the Israelites in their march and of bondage in Egypt up toward the land of promise. He said: "Like God's ancient people, His church today advances toward the heavenly Canaan, only through His delivering, preserving and defending power. Faith in His presence and guidance and Providential care is the prime factor in success. But since the guarantee of this Divine help is conditional, the church is successful only when it complies with the instructions of her Head, the Lord Jesus Christ. In proportion to her fidelity to His commands, has prosperity followed. The apostolic commission outlines the duty of the church. As recorded by Matthew (Matt. 28:18-20), it reads in the Revised Version: 'And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.' Herein the continual presence of the Lord Jesus is assured to His people, provided they carry out the directions contained. They are to make men disciples of Christ, learners in His school. In this first achievement the church is made truly successful by the aid of the Holy Spirit, Christ's Advocate."

"Care must be taken that men are converted to Christ as their Lord, so that they do in fact surrender heart and life to Him. If this be accomplished, they will daily, and hourly ask, 'Lord, what wilt thou have me to do?' When thus disciplined, men are prepared to be baptized into the name of the Father and of the Son and of the Holy Spirit. To her members the church is required to give continuous instruction in the duties and blessings of the Christian life. Pastors and teachers have a grave responsibility placed upon them in applying the teaching of Christ to the lives of Christians. They need to set for a standard to themselves such faithfulness as that of Paul's, described in Acts 20:26, 27, 31: 'Wherefore I testify unto you this day that I am pure from the blood of all men. For I shrink not from declaring unto you the whole counsel of God.' * * * Watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears."

Methodist Episcopal.
At the Methodist Episcopal church Rev. Mr. Pearson took as his morning theme "Jesus Proclaimed King." The palm branches and potted palms in the church served to call to remembrance the day, Mr. Pearson first spoke of Christ the promised King and then gave an account of Jesus' triumphant entry into Jerusalem as King. "Jesus yet reigns as King over men. We are not only to believe in Jesus for salvation, but to obey Him as King. Many trust, or think they do, in the mercy manifested in Jesus' death for man, hoping thereby to be saved. But salvation implies more than this. We must indeed trust Christ, but also we must proclaim Him our King and exalt Him to reign over our lives. Trust and obey are the true Christian's watchwords. A life of simple obedience to Christ is saved from embarrassments. The will of Christ being the one law of life we are held to inevitable and constant life. Not fluctuating in conduct one comes to be strong in principle and grows into a life of Christ-like character. The government has but one standard for weights and measures. There is but one measure for life—the will of Jesus our King. Jesus shall yet reign in all the earth and shall bring the race Home in triumph."

ADVERTISER STAFF.

It Makes Two More Valuable Acquisitions.

Herbert P. Williams, literary editor of the Boston Herald, whose Hawaiian correspondence has been a special feature of that paper for some months past and a specimen of which is given elsewhere in these pages, has become a member of the Advertiser's local staff. He intends to remain in Hawaii perhaps permanently and at any rate for some time to come. Another acquisition is H. M. Freck, a talented illustrator of newspapers and magazines, who in common with Mr. Boisse, the cartoonist, and Mr. Andrews, the half-tone artist, will give pictorial interest to these columns. City Editor O'Brien's writing staff now consists of Messrs. Taylor, Sablin, Conkling and Williams.

The Bishop's Magazine.

The Diocesan Magazine for April contains a long article on the Incurables' Hospital, for the establishment of which Bishop Wilks is in a large measure responsible. An appeal for mission funds for the conduct of church work among Orientals in the islands is the subject of an editorial. The English church being thrown on its own resource at the present time makes the request for money an imperative one. An announcement is made that Canon Brian C. Roberts of Spokane, Wash., was licensed to officiate as assistant minister of St. Andrew's Cathedral for a term not exceeding six months.

Titles of "Bobs."

It may be said truly of the new commander in chief in South Africa that if he enjoys the distinction of being the shortest general in the British army, he can also lay claim (outside royalty) to possessing the longest list of degrees. Officially "Bobs" is Baron Roberts of Kandahar and Waterford, P. C. K. P., G. C. B., G. C. S. I., G. C. I. E., V. C., D. C. L., LL. D. He became "Dr. Roberts of Dublin" nearly twenty years before Mr. Chamberlain, who was "doctored" the other day.—Anglican Church Chronicle.

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